



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. <i>Alif. Lam. Ra.</i> ¹ A Book ^x We descended it ^x to you ⁸ to [you ^s] exit the mankind from the darknesses ^w to the illumination ^x by their Lord's leave to <i>Sseratte</i> (a single and specific Path of) The Mighty The Hameede ² (He Who is multitudinously praised/ He Who is iterative praiser).	الرَّحْمَنُ كَتَبَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾
2. Allah, Who for Him what (are) in the Heavens ^w and what (are) in the Earth; ^w and waylon ³ (lengthy: stay in a valley in Hell/ bane/ woe) for the unbelievers for every affaker ^x (slandorous-fabricator/ specious concoctor) ^x at heemen (repetitive sinner) ^x of a severe torment.	اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾
3. Who ^t yestabebbona (they: ^z questingly like/ prefer) ⁴ the life ^w (of) the world ^w over the Hereafter's ^w and they ^z repel a'n (off) Allah's path and yabghonaha (they ^z earnestly-quest it ^w) crookedly; those (are) in a far misguidance. ^x	الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾
4. And not We sent of a messenger except by his people's tongue, to manifest ⁵ [be] for them; so misleads Allah whom ^p [He] wills and yabdey ([He] divinely-guides) whom ^p He wills; and He (is) The Mighty The Hakeemo (infinite bekma ⁶ Possessor).	وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِيَ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾
5. And laqad (verily, already and affirmatively) We sent Mosa (Moses) by Our Aya'te ^w (miracles/ signs/ proof) that let-exit [you ^s] your ^t people from the darknesses ^w to the illumination ^x and let-[you ^s] remind them by Allah's Days; verily in tha'leka (afar-that-it/ that) ^x surely (are) Aya'ten ^w (=Aya'te ^w) for every ssabbaren (an ever/ stout patience-endurer), shakoren (iterative thanker).	وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِنَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾
6. And edh (when/ since) said Mosa (Moses) for his people: let remember you ^z Allah's boon ^{w7} on you ^b edh [He] delivered you ^b from Pharaoh's aal'e (family, house- / kin/ chiefs/ followers) [they] afflict you ^b the ill torment;	وَإِذْ قَالَ مُوسَى لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَخْرَجَكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ

¹ See the Lexicon attached to this Translation for commentary.

² The word "Hameed" = "حميد" linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

³ Waylon is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts every-thing that comes into it; (3) ruin.

⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁵ The word "يُبَيِّن" means elucidates, clarifies, i.e. explains plainly Allah's message.

⁶ See the Lexicon attached to this Translation for "bekma."

⁷ See the Lexicon attached to this Translation for "ne'amah" ("boon").

and youthabbhebona (iteratively slaughter they ⁸) your ⁿ sons and yasta'byo ⁸ (they ^z affirmably-let-live) your ⁿ women; and in tha'lekum (collective-afar-that) ^x (is) a great essay from your ⁿ Lord.	الْعَذَابِ وَيَذْحِكُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٠﴾
7. And edh (when/since) ta'aththana ⁹ (iteratively proclaimed) your ⁿ Lord, la'en (if indeed) you ^c thanked, surely [I] assuredly ¹⁰ augment you ^c and la'en unbelieved you ^c verily My torment (is) assuredly severe.	وَإِذ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿١١﴾
8. And said Mosa (Moses): if you ^z unbelieve you ^f and who ^p (are)in the Earth ^w together, so verily Allah (is) assuredly ¹¹ Rich Hammeedon (He Who is multitudinously praised/He Who is a multitudinous praiser).	وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌ حَمِيدٌ ﴿١٢﴾
9. Has not come (to) you ^b naba'o ¹² (piece-of-significant-and-availing-news) (of) who ^r of before you ^z : Nooben's (Noah's) people and Aaden's and Thamooda's and who ^r of after them, knows them not except Allah, came ^w (to) them their messengers ^x by the evidences ^w then raddo ¹³ (they ^z forthwith-retuned) their hands ^w into their mouths ¹⁴ and said they ^z : verily we unbelieved in what you ^z (had been) sent by it ^x and verily we (are) in a doubt, of what [you ^g] invite us to [it ^x] suspect. ¹⁵	أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِن بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ ﴿١٣﴾
10. Said ^w their messengers: ^x is in Allah a doubt; the Heavens' ^w and the Earth's ^w Fatte're (innately-perfect-Originator), [He] invites you ^b to forgive [for] you ^b [He] of your ⁿ offenses and tarries you ^b [He] to ajalen ¹⁶ (term-limit) musamma ¹⁷ (that which is designated and/or named); said they: ^z en (not) you ^f (are) except humans like us, you ^z want to repel us a'n (off) what [were] our fathers worshipping; so otona (let-come you ^z to us) by an authority ^x manifest ^x .	قَالَتْ رُسُلُهُمْ أَفِ اللَّهِ شَكٌّ فَاطِرِ السَّمٰوٰتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُخْرِجَكُم إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنَّا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَتْ يَعْبُدُ ءَابَاؤُنَا فَاتُونَا بِسُلْطٰنٍ مُّبِينٍ ﴿١٤﴾
11. Said ^w to them their messengers ^x : en (not) we except humans like you; ^b [and,] but Allah yamonno ¹⁸ ([He] graces His boon ^w) on whom ^p [He] wills of His eba'de (worshippers/submitters/slaves); and not [was] for us to	قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلٰكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَن يَشَاءُ مِّنْ عِبَادِهِ وَمَا كَانَ لَنَا

⁸ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

⁹ The word "تَأَذَّنَ" = "أَكْثَرَ الْإِعْلَامَ، قَالَه سَيَبَوِيه" i.e. iteratively proclaimed. See التاج.

¹⁰ The "ل" in "لَا زِيدَنَّ" and in "لَشَدِيدٌ" and "لَغَنِيٌ" in *Ayah* # 8 below, all are juratory "ل" = "القسم" amounting to = "التأكيد" i.e. affirmation, expressed in all cases by "assuredly".

¹¹ The "ل" in "لَغَنِيٌ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

¹² See the *Lexicon* attached to this *Translation* for "naba'a".

¹³ The word "فَرَدُّوا" is rooted in "رَدَّ" meaning forthwith returned; example the greeting must be "forthwith returned," as in: "And when (bad) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-forthwith-return it^w you^z" (S4: 86).

¹⁴ The expression "returned their hands into their mouths" means out of rage towards the messengers, or by way of telling the messengers to "be quite" or "we are amazed at what you (messengers) are saying".

¹⁵ The word "مُرِيبٌ" here is "ثَعْتٌ" = epithet, i.e. an "adjective," hence "suspect." See إعراب القرآن، محمود صافي. However, the word "suspect" could fit for a noun or an adjective.

¹⁶ The word "الْأَجَلُ" means term-limit, see اللسان.

¹⁷ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

¹⁸ The word "يَمُنُّ" in "يَمُنُّ عَلَىٰ" means "نَعْمَةً يَنْعِمُهَا." That a "boon He graces it."

<p><i>na'ateekum (bring forth to you^b) by an authority except by Allah's leave and on Allah then let trust the believers.</i></p>	<p>أَنْ تَأْتِيَكُمْ بِسُلْطٰنٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٩﴾</p>
<p>12. And what (<i>is</i>) for us that not we trust on Allah and <i>qad (already and affirmatively) bada ([He] divinely-guided)</i> us our paths and surely assuredly¹⁹ <i>nassbiro (we hold on patiently)</i> on what you^z bothered us; and on Allah then let trust the trusters.</p>	<p>وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٢٠﴾</p>
<p>13. And said who^r unbelieved they^z for their messengers^x: surely we assuredly²⁰ exit you^b from our land^w or surely assuredly²¹ you^z return [in] our sect^w/faith^w; then revealed²² to them their Lord: surely [We] assuredly perish the <i>dba'lemeena²³ (injustice-doers)</i>.</p>	<p>وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿٢١﴾</p>
<p>14. And surely assuredly²⁴ [We] domicile you^z the land^w from after them; <i>tha'leka (afar-that-it/that)</i> ^x (<i>is</i>) for who^p [he] feared/knew²⁵ My Status/-Standing²⁶ and [he] feared/knew [My] menace.²⁷</p>	<p>وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿٢٢﴾</p>
<p>15. And <i>istaftaba (sought opening/overwhelming victory)</i> they^z and disappointed every <i>jabbaren (vigorous compeller/ever contumacious stubborn)</i> perverse/obstinate.²⁸</p>	<p>وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿٢٣﴾</p>
<p>16. From beyond²⁹ him (<i>is</i>) Hell^w and [he] (<i>is to be caused to</i>) drink water^x <i>ssadeeden (blood and pus of the Hell's folks)</i>.</p>	<p>مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ ﴿٢٤﴾</p>
<p>17. <i>Yatajarra'ao³⁰ (dislikably and iteratively sips)</i> it ^x [he] and almost not (<i>easily</i>) swallows³¹ it ^x [he]; and <i>ya'atee (approaches/comes to)</i> him the death from every place and not he (<i>is</i>) surely <i>mayye'ten³² (dying/dead)</i>; and from beyond³³ him (<i>is</i>) a harsh torment.</p>	<p>يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿٢٥﴾</p>

¹⁹ The "ل" in "لَنَصْبِرَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed hereby "assuredly".

²⁰ Similarly the "ل" in "لَنُخْرِجَنَّكُمْ", "لَتَعُودُنَّ" and "لَنُهْلِكَنَّ" are all juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in all cases by "assuredly".

²¹ See footnote 19 above only for "لَتَعُودُنَّ".

²² The word "أَوْحَى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See اللسان.

²³ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

²⁴ See footnote 19 above, except here with respect to: "لَنُسَكِّنَنَّكُمْ".

²⁵ The word "خَافَ" carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See اللسان.

²⁶ The word "مَقَامِي" has dual meanings: (1) status or majesty and (2) standing or presence. Both could apply. And the idea here and Allah knows best is that whoever feared his standing before Me.

²⁷ The word "وَعِيدٌ" by Arabic (linguistic) Rule, has an omitted speaker's pronoun "ي," omitted, for "التخفيف," = "alleviation, lightening." See إعراب القرآن، لمحمود صافي

²⁸ The word "عَنِيدٌ" = "obstinate" which is "تعت" = epithet, in grammatical term an "adjective" for "jabbaren." See إعراب القرآن، لمحمود صافي.

²⁹ The word "وراءه" in "وراء" means:

(1) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة؛"
(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة؛"
(3) ولد الولد. So, here (1) or (2) could apply.

³⁰ The "يتجرعه" is to iteratively sip it dislikably, like a bitter medicine, or a defeat by an opponent, etc. See اللسان.

³¹ The word "يسيفه" is easily swallows it, but I know of no single English word for "يسيفه" other than easily-swallows. Hence the qualifying prefix of "easily" is in parenthesis, as it is surely implied and clearly inferred in "يسيفه" by definition but the word "easily," is not explicitly stated in the text per se.

³² The whole expression: "And comes (to) him the death from every place and not he (is) surely mayye'ten (dying.)" show the prolonged and many-sided torture which afflicts the individual in reference. Hence, all amounting to a lofty type of Arabic tongue expression for "prolonged and many-sided torture."

³³ The word "beyond" here same as 29 above.

18. Example/parable (of) whom^r unbelieved they^z by their Lord their works (are) like ashes hardened^w by it^x the wind^w in a tempestuous day, not enable they^z of what they^z earned over a thing; *tha'leka* (afar-that-it/)^x (is) the far the misguidance.
19. Have not [you^s] seen that Allah created the Heavens^w and the Earth^w by the right; *en* (if) [He] wills undoes you^z [He] and *ya'atee*^x (creates/causes to exist)^x [He] by a new creation.
20. And not *tha'leka* (afar-that-it/that)^x (is) on Allah surely *azeez*³⁴ (mighty/impracticable).
21. And appeared they^z for Allah together; then said the weaklings for whom^p *istakbaro*³⁵ (they^z affirmed theirⁿ prideful haughtiness) verily we were for you^b followers; so are you^f sufficers³⁶ *a'n* (off) us of Allah's torment of a thing; said they:^z had Allah *bada* (divinely-guided) us surely we (would have) *bada* (divinely-guided) you; ^b equal on us whether we bewailed³⁷ or *ssabarna* (we had held on patiently), not for us of a *maheessen* (an escape-place).
22. And said the Satan, *lamma* (when/whence) the matter (had been) judged/finished,³⁸ verily Allah promised you^b the right's promise and I promised you^b then I unfulfilled³⁹ (for) you;^b and not [was] for me on you^b of an authority except that I invited you^b so *estajabtom*⁴⁰ (you^z compliantly-answered) for me; so let-not you^z blame me and let blame you^z yourⁿ selves;^w neither I am *mussrekhey* (succorer/sought-reliever of) you^b and nor you^f (are) *muss'rekhey* me; verily I unbelieved by what you^z partnered [me]⁴¹ of before. Verily the *dha'lemeena*⁴² (injustice-doers) for them (is) a painful torment.
23. And (had been) admitted whom^r they^z believed and worked they^z the righteous-works^w paradises^w/-gardens^w run^w from under it^w the rivers, immortals they^z (are) in it^w by their Lord's leave, their greeting^w in it^w (is): peace.
24. Have not seen [you^s] how struck Allah a parable^x-
- مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٨﴾
- أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾
- وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾
- وَبَرُّوْا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَّانَا اللَّهُ لَهْدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ ﴿٢١﴾
- وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنَا بِمُصْرِخٍ لِي كَفَرْتُمْ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾
- وَأَدْخَلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾
- أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا

³⁴ The word “عزیز” has many meanings, among them are: mighty, impracticable, and infeasible.

³⁵ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

³⁶ The word “مغنون” has triple meanings: (1) sufficers, (2) enrichers, (3) benefiting.

³⁷ The word “جزعنا” of “جزع” has several meanings, among here: bewailed. See النتائج.

³⁸ The word “قضى” in “قضی” bear the dual meanings of (1) judged, or (2) finished.

³⁹ The word “أخلف” mean he unfulfilled his promise (i.e. failed to fulfill his obligation).

⁴⁰ The word “استجبتم” is answered plus made available what was requested, i.e. “favorably-answered.”

⁴¹ The letter “ن” in “أشركتمون” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “أشركتمون” is omitted, for “التخفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي

⁴² The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

/example ^x a good ^w word ^w like a good ^w tree ^w its ^w origin (is) firm and its ^w [branch] (is) in the sky. ^w	كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٥﴾
25. To'atee ^w ([It ^w] churns-out) ^w its ^w okola (fruits/crops/edibles) every period by its ^w Lord's leave; and strikes Allah the parables/examples for the mankind, la'alla (craving currently unavailable deed that/perhaps) they bethink they. ^z	تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٦﴾
26. And a parable/example (of) khabeethaten (wicked/bad-/ill-natured) word ^w like a khabeethaten tree ^w uprooted from the Earth's ^w top, not for it ^w of an abode.	وَمِثْلُ كَلِمَةٍ خَبِيثَةٍ خَبِيثَةٍ أَجْتَثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٧﴾
27. Allah firms whom ^t they ^z believed by the say ^{x43} the firm (immutable) ⁴⁴ in the life ^w (of) the world ^w and in the Hereafter ^w and Allah misleads the dha'lemeena ⁴⁵ (injustice-doers) and does Allah whatever ⁴⁶ [He] wills.	يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٨﴾
28. Have not seen [you ^s] to whom ^p substituted (i.e. betook) they ^z Allah's boon ^{w47} (for) an unbelief and settled their people the home ^w (of) the worthlessness.	أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٩﴾
29. Hell ^w yasslawna ⁴⁸ (they ^z be broiled on/by) it ^w and wretched the abode.	جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ ﴿٣٠﴾
30. And they ^z made for Allah compeers to mislead they ^z a'n (off) His path; let-say [you ^s]: tamatta'ao (let-relish you ^z the temporary worldly delight), so verily your ⁿ destiny (is) to The Fire. ^w	وَجَعَلُوا لِلَّهِ أُنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ﴿٣١﴾
31. Let-say [you ^s] for My eba'de (worshippers/submitters/slaves) who ^t they ^z believed youqebmo ⁴⁹ (to: they ^z up-to-fulfill the prescribed obligations of) the Prayers ^w and expend they ^z of what raz'aqna (We provided-/allotted) them secretly ^x and overtly ^w from before that yaa'teya (approaches/comes) a day ^x neither a selling in it ^x and nor khelalon (ultimate-friendships).	قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٍ ﴿٣٢﴾
32. Allah, Who created the Heavens ^w and the Earth ^w and [He] descended from the sky ^w water ^x then akbraja ([He] produced/emerged) by it ^x of the thamara'te ^w (trees/plant crops/fruits) ^w a rez'qan ^x (provision/victuals for sustenance/rain) ^x for you ^b and [He] subjugated for you ^b the folka ^w (ship/ships) ^w to run ^w in the sea by	اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفَلَكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ

⁴³ The commentators of the Qur'an say that the "firm say" is: لا إله إلا الله و أن محمدا رسول الله.

⁴⁴ That is the stable, the firmly fixed say. It is: "لا اله إلا الله," translated as "No an elaha (a deity) except Allah." The word "الثابت" is "ثَبَتَ للقول" so it is an epithet, adjective qualifying the say. See عراب القرآن، لمحمود صافي.

⁴⁵ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

⁴⁶ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = connective noun meaning that which. See الدر المصون، لـ احمد الحلب and عراب القرآن، لمحمود صافي.

⁴⁷ See the Lexicon attached to this Translation for "ne'amah" ("boon").

⁴⁸ The word "يصلون" transliterated "yaslawna" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

⁴⁹ The word "يقيموا" is rooted in "أقام" = upheld. Linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً". So, "يقيموا" means they: (1) uphold/fulfill, in the sense of continuedness and keep up of all the prescribed obligations, of the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how to be done was established and reveled by Allah. Hence people do not establish Prayer they only uphold/maintain and perform it.

His command and [He] subjugated for you ^b the rivers.	وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿١٦﴾
33. And subjugated [He] for you ^b the sun ^w and the moon ^x <i>da'ebay'ne</i> ⁹⁹ (both wontedly-successors) and subjugated [He] for you ^b the night and the <i>naha're</i> (between sunrise and sunset).	وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ ﴿١٧﴾ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿١٨﴾ وَأَتَيْنَكُم مِّن كُلِّ مَآ سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ ﴿١٩﴾
34. And <i>aa'takum</i> ([He] accorded/ gave you ^b) of all what you ^c asked Him; and <i>en (if)</i> you ^z count Allah's boon ^{w100} not <i>tobssoba</i> ¹⁰¹ (comprehensively reckoned it ^w you ^z); verily the mankind (is) surely <i>dhalomon</i> ¹⁰² , (iterative injustice-doer) <i>kaffaron</i> ¹⁰³ (ever/ stout ingrate)	وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٢٠﴾ رَبِّ إِنِّي أَخْلَلْتُ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٢١﴾
35. And <i>edh (when/ since)</i> said Ebraheemo (Abraham): my Lord let-make [You ^s] this, the <i>balada</i> (region/ settlement) secure and let-far-side ¹⁰⁴ me [You ^s] and my sons to [we] worship the idols.	
36. My Lord: verily they ^y , assuredly misled ^w many of the mankind; so who ^a [he] followed me, so verily he (is) of me and who ^a [he] disobeyed me, so verily You ^s (are) <i>Ghafooron</i> (iterative Forgiver), <i>Raheemon</i> (iterative mercy Giver).	
37. (O), our Lord: verily I settled of my progeny ^w by a valley other than possessor (of) <i>zar'en</i> (crops about to be harvested/ sprouts) at Your House The Sacred; (O), our Lord: to <i>youqeymo</i> ¹⁰⁵ (they ^z up-to-fulfill the prescribed obligations of) the Prayer ^w they; ^z so let-make [You ^s] <i>afedatan</i> (hearts/ minds) of the mankind <i>tahwee</i> ¹⁰⁶ (to fleetly-fall coming) to them and let-provide them [You ^s] of the <i>thamara'te</i> ^w (trees/ -plant crops/ fruits) ^w <i>la'alla</i> (craving currently unavailable deed that/ perhaps) they, thank they. ^z	رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْعِدَةً مِّنَ النَّاسِ تَهْوَىٰ إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الْثَمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٢٢﴾
38. (O), our Lord: verily You ^s know what we conceal and what we disclose, and not hides on Allah of a thing in the Earth ^w and nor in the sky. ^w	رَبَّنَا إِنَّكَ تَعْلَمُ مَا خَفَىٰ وَمَا نُعَلِنُ وَمَا نَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٢٣﴾
39. The praise (is) for Allah, Who granted for me on ¹⁰⁷ the <i>keba're</i> (agedness/ oldness) <i>Ismaela</i> (Ishmael) and <i>Is-haqa</i> (Isaac); verily my Lord (is) surely <i>Sameeo</i> (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to) the prayer.	الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٢٤﴾

⁹⁹ The word “دائبين,” there is no English equivalent for it *per se*. However, closest to it could be “both continuously-successors,” as “successor” alone could stand for: “خالف، عاقب، وارث.” So, qualifying successors with “continuously” imparts corrects inference, and eliminates the ideas of: “خالف، عاقب، وارث” all together.

¹⁰⁰ See the Lexicon attached to this Translation for “ne'amah” (“boon”).

¹⁰¹ The word “احصى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر.

¹⁰² See the Lexicon attached to this Translation for “ظالم” = “ظلم” = “iterative injustice-doer” and “ظلم” = “wronger.”

¹⁰³ The word “كفار” strongly intensive singular masculine noun meaning: he who is ever/ stout ingrate.

¹⁰⁴ The word “اجنبني” means disperse me, put me aside or side me off, i.e. اصرفني وابعدي جنباً اي غربياً.

¹⁰⁵ See footnote 2723 above regarding maintain.

¹⁰⁶ The word “تهوي” means: fleetly (quickly) fall on or come down to.... As “الهوي” = “سرعة الفعل” See الهادي.

¹⁰⁷ The prepositional Arabic article “على” = “on” has many meanings, among them: (1) “المصاحبة” = accompaniment and (2) “الإستعلاء” = superiority or being on top. In this case “على” is used, and Allah knows best, to mean: on top of the fact, or despite the fact, or prevailing on the fact of “old age” procreation was still possible. Because of Allah's say so.

40. My Lord: let-make me [You ^s] the Prayer's ^w maintainer and of my progeny ^w [too]; our Lord: and <i>taqabbal</i> ¹⁰⁸ (<i>let-clemently accept [You^s]</i>) [my] ¹⁰⁹ invocation/prayer.	رَبِّ أَجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾
41. (O), our Lord: let-forgive for me [You ^s] and for my begetter-parents and for the believers day <i>yaqumo</i> (<i>ups-to-fulfill</i>) ¹¹⁰ the reckoning.	رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾
42. And let-not assuredly [you ^s] count Allah (<i>is</i>) a neglecter a'n (<i>regarding</i>) what work the <i>dha'lemonoona</i> ¹¹¹ (<i>injustice-doers</i>); verily only [He] delays them for a day ^x gaze in it ^x the sights.	وَلَا تَحْسِبَنَّ اللَّهَ غَفِيلاً عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمَ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾
43. <i>Mubtt'eena</i> (<i>hasteners-gazers and extended necks</i>) <i>muq'ne'ey</i> (<i>raisers of their heads</i>) they ^z not <i>yartaddo</i> (<i>forthwith-returns</i>) to them their glance and their <i>af'edato</i> ¹¹² (<i>hearts/ minds</i>) (<i>are</i>) <i>hawa</i> (<i>empty/ vacuous</i>).	مُهْطِعِينَ مُقْنِعِي رءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾
44. And let-warn [you ^s] the mankind (<i>about a</i>) day ^x (<i>during which</i>) <i>ya'atee</i> ^x (<i>approaches/ comes</i>) ^x them the torment then say who ^r <i>dhalamo</i> ¹¹³ (<i>they^z wronged</i>): our Lord let-tarry us [You ^s] to a near <i>aja'len</i> ¹¹⁴ (<i>term-limit</i>), we answer Your ^g invitation and <i>natta'be'o</i> ([we] <i>closely-follow</i>) the messengers; did [and] ¹¹⁵ not had <i>aqsamtom</i> (<i>oathed you^c</i>) of before not for you ^b of a cessation.	وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نَجِبْ دَعْوَتَكَ وَتَتَّبِعَ الرُّسُلَ أُولَئِكَ تَكُونُوا آفَاسَتُمْ مِنْ قَبْلُ مَا لَكُمْ مِنْ زَوَالٍ ﴿٤٤﴾
45. And dwelled you ^z in dwellings (<i>of</i>) whom ^r <i>dhalamo</i> ¹¹⁶ (<i>they^z wronged to</i>) their selves ^w and manifested for you ^b how We did by them and We struck for you ^b the parables/examples.	وَسَكَنتُمْ فِي مَسْكَانٍ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٥﴾
46. And <i>qad</i> (<i>already and affirmatively</i>) machinated they ^z their machination and Allah has their machination ^x and <i>en</i> (<i>albeit</i>) [was] their machination <i>leta'zola</i> (<i>to terminate/ cease</i>) from it ^x the mountains.	وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ﴿٤٦﴾
47. So let-not assuredly reckon [you ^s] (<i>that</i>) Allah (<i>is</i>) <i>mukh-lefa</i> (<i>not-fulfiller [He]</i>) (<i>of</i>) His promise (<i>to</i>) His messengers; verily Allah (<i>is</i>) Mighty, revenge-possessor.	فَلَا تَحْسِبَنَّ اللَّهَ مَخْلُوفٍ وَعْدِهِ رُسُلُهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ﴿٤٧﴾

¹⁰⁸ The word used in The Qur'an is "تَقَبَّلَ," not "اِقْبَلُ"=accept. Thus, "تَقَبَّلَ" means accept with *clemency or mercy*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah *accepts* it by His *clemency*. So, تَقَبَّلَ = *let-clemently accept [You^s]*.

¹⁰⁹ The speaker's pronoun "ي" in "دُعَاءِ" by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's end harmony (rhyme)*. See إعراب القرآن، لمحمود صافي

¹¹⁰ The word "يَقُومُ" = "up" = "get up or rise" (*in the intransitive sense*), i.e. *happen*.

¹¹¹ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice."

¹¹² The Arabic word "الافئدة" is plural of "فؤاد," thus "فؤاد" = hearts/minds.

¹¹³ See the *Lexicon* attached to this *Translation* for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

¹¹⁴ The word "الأجل" means term-limit, see اللسان.

¹¹⁵ The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of *three parts* (أ), (و), (لم) "أولم," meaning: *does it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. See the *Lexicon* attached to this *Translation* for more elaboration.

¹¹⁶ See footnote 2742 regarding "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

48. Day the Earth ^w (<i>is to be</i>) substituted other than the Earth ^w and the skies ^w [<i>too</i>] and appeared/outstood for Allah, The One The <i>Qahha're</i> (<i>Ever/ Stout Subduer</i>).	يَوْمَ تَبْدُلُ الْأَرْضُ غَيْرَ الْأَرْضِ، وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾
49. And [<i>you s</i>] see the criminals, then-day <i>mugrraneen</i> (<i>iteratively</i> ¹¹⁷ <i>bounded/paired</i>) in the fetters.	وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾
50. Their <i>sarabeelo</i> (<i>raiments/mail</i>) (<i>are</i>) of pitch; and overlays their faces the fire. ^w	سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَغْشَى وُجُوهَهُمُ النَّارُ ﴿٥٠﴾
51. To requite Allah each self ^w what it ^w earned; ^w verily Allah (<i>is</i>) swift (<i>in</i>) the reckoning.	لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾
52. This (<i>is</i>) an announcement ^x for the mankind and to (<i>be</i>) warned they ^z by it ^x and to know they ^z that only He (<i>is</i>) <i>Elabon</i> (<i>Deity</i>) One, and to <i>yadhdhakkara</i> (<i>repetitively-reminisce</i>), the <i>alba'be</i> ¹¹⁸ (<i>the hearts-intellecs</i>) possessors.	هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ الْوَاحِدُ وَلِيَذْكُرُوا الْأَلْبَابَ ﴿٥٢﴾

¹¹⁷ The word "مقرنين" for "التكثير" see التاج and البصائر.

¹¹⁹ See the *Lexicon* attached to this *Translation* for "ذو الألباب" = the *albab's* possessors. +